

# ROOTS of the Holy Cross Family

1989-7

*a 40-minute tape-and-slide program*

## Introduction

This tape-and-slide program began with a set of pictures taken in LeMans and vicinity during the winter of 1987. It is a visual document, like a family album in which we added some older engravings and photographs.

Therefore, the text which follows is neither a history of Holy Cross, nor of the people involved in its beginning, nor an essay on their spirituality. It can only help us visualize their remarkable efforts in view of restoring the religious life in the aftermath of the French Revolution.

*Bernard LaFreniere, CSC*

## ROOTS of the Holy Cross Family

a 40-minute tape-and-slide program  
produced by Bernard LaFreniere, CSC

### TITLE

2. Most of the pictures in this program were taken in March of 1987. We added some older photographs from the archives: they show people and places as they were in the early years of the Holy Cross family, a great adventure of hundreds — and then of thousands of men and women, who chose to serve with Christ in preference to riches.

### MAP

3. This Holy Cross family was born on the north side of the River Loire, between Paris and Brittany, more than 150 years ago. In the north, we see Rennes-in-Grenouilles, Father Dujarié's birthplace. Below are Monténay, where Mary of the Seven Dolours was born, and Laval, where she was a boarder at the age of 15; Château-Gontier, where Basil Moreau studied; Angers, where James Dujarié was a seminarian when the French Revolution broke out; Solesmes, Dom Guéranger's abbey; Précigné, the Marianites' motherhouse for 27 years. South of LeMans are Laigné-in-Belin, where Basil Moreau was born, and Ruillé-on-the-Loir, where Father Dujarié was a pastor for more than 30 years.

### PORTRAIT BY McKERCHER

4. The Holy Cross Family began with the work of a village pastor. He was 39 years old when he established a girls' school on the Heights of Ruillé. When he was 53 years old, he founded the Brothers of St. Joseph, to teach the boys. James Francis Dujarié was born in 1767. He was an average student, noted for his piety. His comrades nicknamed him: "The Little Saint." He wanted to become a priest, but while he was a seminarian at Angers, the French Revolution broke out. Two years later, all priests and seminarians were outlawed and James became a weaver. One day, he met Father Jacquet de la Haye, whose ministry was to reconcile lapsed priests. This man invited James to come and finish his studies with him in Ruillé.

### FOSSE-GARNIER, B-9

5. A farmer and his wife agreed to hide the priest and the seminarian at "Fosse-Garnier", risking their lives. The peasants brought them food in buckets they used for the cattle, so as not to be noticed. Father Dujarié suffered all his life from rheumatism caught during the long, cold nights in attics, stables and barns.

### INTERIOR, B-12

6. Here's the main room in the peasants' house. They had to keep track of police searches and to tell the priest when the sick and the dying called for him. The only ministry possible was to be done in secret, mostly during the night.

### ENTRANCE TO THE CELLAR, B-11

7. One year went by and, on December 26, 1795, Father James Francis Dujarié was ordained a priest secretly in Paris. He was 28 years old. Back at "Fosse-Garnier", he celebrated Mass in a wine cellar, the door of which is in the center of this picture.

### INTERIOR OF THE CELLAR, B-10

8. In the middle of the night, on an altar built with a few boards arranged on two barrels, the new priest celebrated his first Mass. Out of prudence, he had not even told his parents of his ordination.

### ENGRAVING OF A FRENCH VILLAGE

9. During eight years, Father Dujarié exercised his ministry in secret, risking his life. Many priests were executed and France was ruined by the excesses of the Revolution.

### ABANDONED CHURCH

10. Churches were sold, closed or deserted. Most of the clergy had been sent into exile or dispersed, and likewise the members of religious orders. Even school teachers had almost disappeared when Pastor James Francis Dujarié started his ministry.

### INTERIOR OF THE CHURCH, B-29

11. This is the interior of the church of Ruillé, today. Father Dujarié was officially appointed its pastor in 1803. He was 35 years old and people loved this man who had risked his life to serve among them. Everything was left to be done: fixing the building and the furniture, organizing parish life, visiting families, helping the poor, teaching children catechism as well as reading and writing. For the newly-appointed pastor, a life of unceasing work had already started.

### PHOTO IN DUJARIE, P. 126

12. This older view of the church shows the rectory on the right, and on the left, in the background, a part of the Grand Saint-Joseph built in 1824. During the first four years, the Brothers of St. Joseph lived in the rectory. But when he was appointed, in 1803, the pastor's attention was drawn to Ruillé Heights, a remote area with some 60 children deprived of education and who, as people said, were becoming "little savages".

### TEXT IN BERGERON, P. 54

13. In fact, the pastor's foremost adventure began when he chose a young woman to conduct this school; he tried in vain to direct her towards religious life. Ill-tempered as she was, she brought him all kinds of problems for more than 10 years.

#### THE LITTLE PROVIDENCE, B-14

14. But that did not stop him from building a house on the Heights of Ruillé, which he named "Petite Providence" — or the Little Providence. It was meant to become a teachers' school for young women who wanted to teach in rural areas. Father Dujarié's later desire was to establish a religious foundation here. In fact, about 10 postulants lived in this house in 1812.

#### EXTERIOR OF THE CHAPEL, B-15

15. He then had a chapel built, where he would celebrate the Eucharist once or twice a week for those whom the bishop already called the Sisters of Providence, and for the peasants of Ruillé Heights, who would come and worship with them.

#### INTERIOR, B-16

16. The chapel was 20 feet long by 12 feet wide; two small windows shed light on the altar. The chapel was dedicated to the Holy Family, presented as a protector and as a model for the sisters and for the local people.

#### REREDOS, B-17

17. The decoration is simple and it may well have been done some years later. The reredos represents the Nativity of the Savior, a first image of the Holy Family.

#### THE THREE HEARTS, B-18

18. Above the reredos are represented the hearts of Jesus with the cross, of Mary with the sword, and of Joseph with a white lily. This devotion to the three hearts was to play a role later in the future Congregation of Holy Cross until Rome decided that devotion to the heart of Joseph was not acceptable.

#### LETTER IN MOREAU II, TITLE PAGE

19. As we can see on the left-hand side, the three hearts with the cross and the anchor became the seal of the Institution of Holy Cross, the college founded by Father Moreau in 1838. A few years later, Father Moreau published a prayer-book for the Brothers of St. Joseph. It was entitled: "Daily prayers to the Hearts of Jesus, Mary and Joseph."

#### RUBBER STAMP

20. The three hearts were also the seal of the Association of Holy Cross, the union of the Brothers of Saint Joseph and the Auxiliary Priests.

#### RUBBER STAMP

21. Finally, the three hearts were to be the seal of the Holy Cross family when sisters, brothers, and priests belonged to the same Congregation.

#### INTERIOR, B-21

22. Today, the Little Providence has become a museum for this community of some 600 sisters.

#### THE TREE, B-20

23. The tree shows its beginning in 1806 and the arrival of the sisters in Indiana, one year before Father Sorin.

#### THE ATTIC, B-23

24. The sisters' dormitory was in the attic, covered with slates. It was hot in the summer and without insulation for the winter. Upon seeing the poverty of the settlement, Mother Mary Magdalene wrote to her family: "This is exactly what we need: it looks like the stable in Bethlehem."

#### PORTRAIT IN DUJARIE, P. 86

25. A well-educated lady and a woman of deep faith, the Countess Zoé du Roscoat took care of the poor in her native Brittany before she entered the Providence of Ruillé. She took the name Sister Mary Magdalene and became superior general at the end of her novitiate, at the age of 38. The following year, the sisters took the vows of poverty, chastity and obedience, to which they added a fourth vow to dedicate themselves to the education of children and to the care of poor and sick people. Her influence on the new community was decisive. Unfortunately, privations wasted away her health and she died in 1822, leaving the Founder in grief.

#### TEXT IN DUJARIE, P. 86

26. Her successor was much different. Perrine Aimée Lecor came from an island off Brittany and spoke nothing but Breton when she arrived. Her father was a sailor and her mother coped with her task courageously. Growing up near the sea, Perrine became a strong girl working the fields like a man. Light-hearted and without restraint, she entered the Little Providence in 1820 and took the name Sister Mary.

#### COLOR PORTRAIT, B-28

27. Mother Mary Lecor headed the Sisters of Providence with energy and righteousness for almost 50 years and always kept the spirit of the early days. Father Dujarié, however, wished that the sisters share their belongings with the newly-founded Brothers of St. Joseph, a desire which Mother Mary opposed with all her strength. Even the bishop of LeMans supported her and finally, in 1831, Father Dujarié was evicted as superior of this community.

#### PORTRAIT IN DUJARIE, P. 207

28. Msgr. Philip Carron was the bishop of LeMans from 1829 to 1833, at the time of the major crises in Fr. Dujarié's communities. The Revolution of July, in 1830, was a new outburst of opposition against the Church. The Brothers of St. Joseph dispersed and only 12 of them gathered for the annual retreat with their founder and Father Basil Moreau. They signed a Pact of Fidelity, a new beginning for this community, which had previously welcomed 155 postulants in three years.

#### SIGNATURES IN DUJARIE, P. 223

29. On April 20, 1831, Bishop Carron separated the patrimony of the brothers from that of the sisters. Those who signed were: Brother Leonard, Brother Henry, Perrine Lecor (Mother Mary), Brother André Mottais, Msgr. Bouvier then vicar-general, James Francis Dujarié, and Bishop Philip Carron. This separation disappointed many, especially Father Dujarié and Brother André Mottais, who not only wanted the union with the sisters, but talked openly about having a third branch, a society of priests, which they would name: The Missionaries of the Sacred Heart.



EXTERIOR OF GRAND PROVIDENCE, B-8

30. Here is the Grand Providence, at Ruillé, today. At the time of the consecration of the large chapel, in 1858, the community consisted of 284 sisters living in 70 houses, in 12 dioceses.

IN DUJARIE, P. 302

31. Here is another view of the Grand Providence in the 1950's. The gardens, at the bottom of the picture, extend to the parish church.

IN DUJARIE, P. 255

32. This is an overall view of Ruillé-on-the-Loir, in the 1950's. The hills in the distance remind us of the Heights of Ruillé. To the right we see the buildings of Grand Providence. Further to the left, the parish church. Finally, marked with an "X", is the Grand Saint Joseph.

IN DUJARIE, P. 127

33. The Grand Saint Joseph is not far from the church. Before it was built, in 1824, the Brothers lived in the rectory. This picture comes from the archives of the Sisters of Providence in Ruillé.

ST. JOSEPH ALTAR, B-27

34. At the foot of this altar, under a flagstone, lies James Francis Dujarié. When he died, on February 17, 1838, he was buried near the College of Holy Cross, at LeMans. Three years later, his remains were placed in an oak casket and he was buried again in the same place. Then, his remains were brought to the new Holy Cross cemetery at LeMans. Finally, when Father Moreau died, the Sisters of Providence obtained permission from the bishop and the civil authorities that his remains be brought to their community vault, at Ruillé. More recently, they were brought here, to the chapel of the Grand Providence, before the altar of St. Joseph.

EVENING PRAYER, B-26

35. On the sesquicentennial of the Fundamental Act of Holy Cross, in March, 1987, the Council of the Congregation came together for evening prayer at the tomb of Father Dujarié.

SLIDE PICTURE, 1960

36. This tombstone used to be in the community vault of the Grand Providence. Both the stone and the inscription in Latin date back to the interment in LeMans. Father Heston gave the translation in Tony Catta's book.

TEXT IN DUJARIE, P. 305

37. The bottom line is a summary of Father Dujarié's whole life: "Kindly and well-loved Father."

OIL ON CANVAS, A-13

38. Father Basil Moreau was associated with the Brothers of St. Joseph since the third year of their foundation when, coming back from his studies with the Sulpicians of Paris, he conducted their annual retreat. Brother André Mottais, among others, became one of his friends. Again, Basil Moreau was with the 12 Brothers who signed the Pact of Fidelity, in 1831. No wonder he was chosen to succeed Father Dujarié as head of the community, the latter being weakened by sickness and threatened with paralysis. The

transfer took place in the evening of August 31, 1835, during a moving ceremony in the chapel of the Grand Saint Joseph.

LAIGNE-EN-BELIN, IN 1960

39. Father Basil Moreau was from Laigné-en-Belin, a village located in a flat and fertile land, eight miles south of LeMans. This picture was taken in 1960.

HAUT-ECLAIR, IN 1960

40. He was born on February 21, 1799, in a low house similar to this one, across the street from the parish church. This street now bears the name Basil Moreau. In fact, the main street in Ruillé is also named after Pastor Dujarié.

CELLAR AND CHURCH, B-4

41. Basil was baptized ten days after his birth, probably because his parents waited for a faithful priest serving in secret, like Fr. Dujarié, who was 31 years old at the time.

THE WINE CELLAR, B-3

42. The Moreau property was named "Haut-Éclair". The residence has been transformed, but the wine cellar is very much the same.

INTERIOR OF SAME, B-5

43. Louis Moreau was a local wine merchant; this is the interior of the cellar where he used to store the wine barrels. The section at the end was for special kegs aging quietly.

UPPER ROOM, B-6

44. On the top floor of the cellar was a dwelling place probably used by the family and maybe by Basil himself, who was the ninth among the 14 children.

THE CHURCH, A-32 & 34

45. The church of Laigné-en-Belin is not that of Basil Moreau's childhood: it was built in 1866. But he prayed in this church and attended its consecration. Two stained glass windows, which he donated for the old church were kept here. They show the seal of Holy Cross: the three hearts, the cross and the anchor.

CHOIRMASTER'S HOUSE, A-33

46. The choirmaster's house and the rectory of Laigné were familiar to young Basil.

ST. JULIAN CATHEDRAL, D-8

47. Let us go back to LeMans, where the old city was built on a small hill surrounded by a brick wall built in the 3rd century by the Gauls and the Romans. On the crest is the beautiful St. Julian cathedral, built from the 11th to the 15th centuries.

MENHIR, C-34

48. Next to the cathedral stands a "menhir", a tall monumental stone from the 3rd millennium B.C., witnessing to a most ancient place on the hilltop, near the River Sarthe.

THE OLD WALL, D-7

49. Here is another section of the ancient wall. It is remarkably well preserved.

INTERIOR OF THE CATHEDRAL, E-11 & 12

50. The interior of the cathedral reflects the time when it was built. The style of the pillars and of the arches is romanesque, from the 11th century, whereas the ceiling and the sanctuary are gothic. At the rear, an immense window depicts St. Julian, who was the first bishop of LeMans, at the end of the 3rd century.

ALTAR OF BLESSED SACRAMENT, E-13

51. The stained glass windows are splendid and the altar of the Blessed Sacrament is richly decorated.

ST. GEORGE TUNNEL, D-2 & 4

52. As any fortress, LeMans has several slopes and stairways. Here is St. George Tunnel leading to the bank of the river. To the right, another view of the same steps shows the height of the old fort.

ANOTHER VIEW, D-5

53. In many instances, the city of LeMans reminds us of Quebec City.

ONE STREET, D-1

54. The local people have good reason to be proud of their old LeMans.

ANOTHER STREET, E-10

55. Some signs are in old French and remind us of the first Plantagenets, earls of Maine, whose kingdom stretched from Scotland to the Pyrenees. One abbey near LeMans, L'Épau, was even founded by Queen Bérengère, the widow of King Richard, the Lion-Hearted. It is near the river where the first Marianites washed the college laundry.

B & W POST CARD

56. In this historic context, here is a contemporary view of the cathedral. Just behind it we note the Communal College of LeMans, which competed with Father Moreau's; and still further to the right, the large building of St. Vincent, where Basil Moreau studied and taught theology.

ST. VINCENT, E-15

57. Founded in the 6th century, St. Vincent was a Benedictine abbey. The building in the "Regency" style dates back to the 1600's. Today, it houses Lycée Bellevue, a co-ed institution for 1200 students.

OLD ENGRAVING, E-23

58. An old engraving shows what St. Vincent used to be in 1695. 100 years later the monks were dispersed by the Revolution and the abbey was turned into a military barracks. The abbey's church and the cloisters were torn down in 1813, two years before the fall of Napoleon at Waterloo. Then, what was left was purchased by the diocese to house the seminary. This is when Basil Moreau entered theology.

ST. VINCENT CHAPEL, E-20

59. This chapel was decorated when Father Moreau was a teacher here, from 1823 to 1836. This is a place where he would gather the first Auxiliary Priests.

STAIRWAY, E-22

60. The main stairway is a fine example of the style of St. Vincent. These people were poor, yet, they were surrounded with beauty.

REFECTORY, E-25

61. In the time of Father Moreau the former monks' refectory was used by the seminarians and their teachers. Today, 700 students take their noon meal here and the teachers speak highly of the cleanliness and the beauty of the place.

HALL WITH FIREPLACE, E-27

62. During the winter, this remarkable hall with a fireplace was certainly appreciated by the first Auxiliary Priests.

THE WELL, E-28

63. In the angle of the building is the well, where people went every day to drink and to bring some water to their rooms.

ST. BARBE ALLEY, E-17 & 18

64. The large wooden door was the main entrance to St. Vincent. Father Moreau came this way down to the Good Shepherd, across the river, two years before he founded the Auxiliary Priests. In his time, this was called the Goron Slope. His biographer wrote that sometimes, in the winter, he had to remove his shoes here so as not to slip on the ice. The stairway is now called the St. Barbe Alley.

SLIDE PICTURE, 1960

65. The Good Shepherd is down the hill and across the river. This picture was taken in 1960. Today, the buildings of this estate house several social works.

MAP OF LE MANS, D-6

66. This map of LeMans is found at the bus stops: the lines are shown in different colors. We note especially, to the left, the old fort and the cathedral. To the right of the cathedral, Lycée Montesquieu is marked by a sign with two students. It is the old Communal College of LeMans, which competed with the Holy Cross Institution. Further to the right, marked by two more students, is Lycée Bellevue, the former St. Vincent Seminary. Finally, across the river, the vast estate of the Good Shepherd.

VISITATION CHAPEL, D-21 & 22

67. LeMans had two abbeys in addition to St. Vincent. We have already mentioned the Abbey of Épau, where the first Marianites and a few brothers washed the college laundry. Here is now the chapel of the old monastery of the Visitation, on Republic Square. This is where Father Basil Moreau was ordained a priest on August 12, 1821. He was 22 years old and was to spend two more years with the Sulpicians in Paris. Let us now yield to curiosity.

ST. EXPEDIT, D-23

68. At the rear of Visitation chapel is a different shrine dedicated to St. Expedit, a Turkish martyr from the 4th century. By playing on words, people invoked St. Expedit for urgent matters, his intercession being considered "expeditious." Flowers and candles are still found around his statue...



ISSY IN MOREAU I, P. 36

69. After his ordination, Father Moreau spent two years with the Sulpicians in Paris and in the suburb. Fr. Mollevaut was the superior here, in the Solitude of Issy.

TESSE MUSEUM, D-26

70. After conducting the annual retreat for the Brothers of St. Joseph, in Ruillé, Father Moreau's first ministry was to serve as spiritual director and to teach philosophy at the minor seminary of LeMans, in the old house of the earls of Tessé. The building which houses the museum today is much more recent.

INTERIOR OF THE MUSEUM, D-29

71. The Museum of Tessé houses an interesting collection of paintings and works related to a local poet, Scarron.

MONTENAY, D-32

72. We now leave LeMans to go towards the Mayenne, some 30 kilometers north of Laval. This is the village of Montenay, where Mother Mary of the Seven Dolors was born.

VIEW FROM THE STREET, E-3

73. Léocadie Gascoin belonged to a middle class family. She was born in a farm house called "L'Osier". As in many farms of France, the stables are connected to the house.

VIEW FROM THE FIELD, E-2

74. Here is the house and its surroundings. The presence of a tractor nearby seems to be the only change here.

THE HOUSE, E-1

75. This is where Léocadie Gascoin was born, this is also where she lost her mother at the age of 4 1/2. In a family of six children, she was the fourth. Her uncle was a physician and one of her aunts was an Ursuline Sister. Léocadie attended the parish school and, at the age of 15, she became a boarder at Laval.

INTERIOR OF THE CHURCH, D-34

76. The present church of Montenay was built many years after.

BAPTISMAL FONT, D-35 & 36

77. The baptismal font, however, is the same as that used on the day of her birth, on March 1st, 1818. We see two pictures of it: with and without the cover.

IN MOREAU I, PAGE 371

78. When he founded the College of Holy Cross, in 1838, Father Moreau hired a group of women for the house chores. They gave him the opportunity of implementing an old project of the Brothers of Saint Joseph: adding a branch of women to this community of brothers and priests. But he wanted them to become much more than maids...

POST CARD OF THE GOOD SHEPHERD

79. Discerning the exceptional qualities of Leocadie Gascoin, he decided to send four of them to the novitiate of the Good Shepherd, the monastery he had founded nine years before. In spite of many obstacles, he established them in the religious life and wanted them to become educators.

OUR LADY OF CHARTRES, E-4 & 5

80. One of Mother Mary's main devotions was to Our Lady of Chartres. The very old wooden statue is depicted here in a stained glass window of the cathedral. Mother Mary also had a statue of this Mother and Child in her room. In 1867, she went to Chartres on a pilgrimage, asking that the constitutions of the Marianites be approved by the Holy See. As she was praying her prayer was heard.

IN MOTHER MARY, TITLE PAGE

81. This picture of Mother Mary was taken in New Orleans, in the spring of 1870. She was 52 years old. One copy in the archives in St. Laurent still bears the signature W. Washburn, 113 Canal Street, New Orleans. Canon Catta wrote in her biography, "This portrait is not only the only picture that still subsists, it is the only one ever to be taken of the Foundress..."

A SECOND PICTURE

82. In fact, however, a second picture was obviously taken on the same day. Not only the features but also the lighting, the dress, and the covering on the table are the same. Mother Mary holds the Constitutions approved three years earlier in her hands and a statue of Our Lady of Chartres rests on the table. This 2nd picture was published in the Annals of the Canadian Sisters, in 1930.

A THIRD PICTURE

83. Some 12 years later, one sister in St. Laurent did this remarkable portrait with the help of a young sister as a model. The retouching is so accurate that one may wonder, "Wouldn't this be a third picture taken by W. Washburn in New Orleans?" Witnesses say it's not, but it remains a beautiful artwork and one of the best likenesses of Mother Mary.

PORTRAIT BY SR. ST. LAURE

84. It was published in "Magnificat", the souvenir book of the centennial of Holy Cross in Canada, in 1947.

COLOR PORTRAIT

85. A former superior general in St. Laurent, Sister Marguerite Galipeau had this picture done in color, along with that of Father Moreau.

MARIE LEONIE

86. A well-known Marianite has now been beatified by the Church. She was welcomed to St. Laurent by Mother Mary of the Seven Dolors and took her first vows in the presence of Father Basil Moreau, during his trip to Canada in 1857. In this picture, Marie Léonie was 32 years old.

EXTERIOR OF THE CHAPEL, IN 1960

87. After Father Moreau had resigned as superior general of Holy Cross, the Marianites alone remained faithful to him. He celebrated Mass for them in this, their chapel on Bollée Street.

INTERIOR, IN 1960

88. Inside the same chapel, he celebrated the 50th anniversary of his ordination. This is also where his funeral took place.

B & W GLOSS PICTURE

89. The Solitude of the Savior was the first novitiate established by Father Moreau for the society of priests, in 1840. He purchased the Châteauneuf property for the sum of 20,000 francs. It provided an ideal place for recollection with an immense view of the double valley of the rivers Huisne and Sarthe. When the property of Holy Cross was sold by auction, the Lefebvre family bought it. Thanks to the generosity of Msgr. Coulon, the Marianites bought it back in 1927. But they could use it only after their benefactor had moved to another house, in 1947. This is when this picture was taken.

IN MOREAU I, P. 356

90. Father Moreau also transferred the Brothers' novitiate to LeMans, since the city offered better resources in view of formation. They spent six years in a house next to the College, and then bought this property named "La Charbonnière."

SLIDE PICTURE, 1960

91. It was a farm house located near LeMans, a place of recollection favorable for novitiate. This picture was taken in 1960. Today, the property has changed due to urban development.

IN MOREAU I, P. 356

92. As for the Solitude of the Savior, on the hill of Gazonfier, it has been kept by the Marianites. In the late 1940's, the greenhouse facing the sun was replaced by the Generalate.

SOLITUDE, D-11

93. Here is the Solitude as it stands today. The lower section with its five windows was the novitiate. A corridor was added to the ground floor so as not to walk through the chapel to go from the kitchen to the community room. To the right is a statue of Father Moreau.

STATUE, D-12

94. It was carved by Raymond Dubois, an artist living in Solesmes. It shows the three branches rising towards Father Moreau's heart.

VIEW FROM THE REAR, D-9

95. Behind the Solitude extends the valley of River Huisne, towards the place where the first Marianites used to do their laundry. Here we can appreciate the height of Gazonfier over the houses built on the hillside.

SLIDE PICTURE, 1987

96. A view from behind shows the Generalate, to the left; the Solitude of the Savior established by Father Moreau; the large chapel built by a disciple of Benedictine architect Dom Paul Bellot; and the novitiate used during the 60's, to the right.

SLIDE PICTURE, 1987

97. Father Moreau liked to retire and pray in this wooded area near the Generalate. This is also the place where he wrote the Sisters' constitutions.

TWO ROOMS, A-2 & 3

98. On the left is Father Moreau's room while he was the novice director in the Solitude. There was hardly enough place for a bed and a small table. The next room is of the same size. Here we find different objects used by Mother Mary of the Seven Dolors.

SOLITUDE CHAPEL, E-6

99. This chapel dates back to the time of Father Moreau. The altar and the reredos are the same. It is now used by the Marianite general council and the staff of the Solitude.

CHALICE, E-7

100. The golden jubilee of Father Moreau's ordination was celebrated in 1872, after a one-year delay. He was then given an ornate chalice which he used until he died, the following year, and which is still used occasionally for Mass at the Solitude.

THE CLINIC, POST CARD

101. Across the road from the new chapel of the Solitude is Holy Cross Clinic, an important private hospital in LeMans, directed by the Marianites. This aerial view enables us to locate the adjacent house of Our Lady of Gazonfier, to the lower right. It is a home for the elderly, also under the direction of the Marianites.

SLIDE PICTURE, 1987

102. This modern hospital belongs partially to the doctors and surgeons who work in it.

OUR LADY OF GAZONFIER, D-20

103. Adjacent to the Clinic is the retirement home which also houses the regional administration of the Marianites.

MAIN TABLE, C-30

104. On the 1st of March, 1987, sisters, brothers and priests of Holy Cross gathered around Msgr. George Gilson, Bishop of LeMans, to celebrate the sesquicentennial of the Fundamental Act of Holy Cross.

DINING HALL, C-31

105. Such a gathering of daughters and sons of Fr. Moreau had not happened for some time.

MEETING, B-30

106. During the previous few days, members of the three societies came together to exchange views on our common mission.

PRECIGNE, C-5

107. Précigné was built as a monastery in the 1600's. After the Revolution, it was used as a minor seminary and Father Edward Sorin studied here.



BIRD'S EYE VIEW, POST CARD

108. The building was bought by the Marianites in 1921 and has served different purposes: a summer vacation place for underprivileged children of Paris; a hospital for older people in need; a sanatorium for children with tuberculosis; a refuge for Jewish children during World War II; a home for mentally handicapped children; and now for mentally handicapped old men and women. From 1923 to 1950 it was also the motherhouse of the Marianites.

INTERIOR OF THE CHAPEL, C-6 & 9

109. The chapel of Précigné was severely damaged during the War: the Allies bombed a gunpowder depot two miles away. The roof on the left side collapsed and the building was out of use for several years.

ST. JOSEPH'S ALTAR, C-8

110. St. Joseph's altar in Précigné was the right place to welcome Blessed Brother André.

ENTRANCE TO MANGIN BARRACKS, D-17

111. Many religious buildings in France were turned into military barracks. Such was the case with the College of Holy Cross founded by Father Moreau. Mangin Barracks is used by the French Air Force.

ENGRAVING IN MOREAU II, P. 308

112. Here is the "Institution de Notre Dame..." — that is the College of Our Lady of Holy Cross. As we can see in this old engraving, Holy Cross Church used to be the college chapel.

FROM THE COURTYARD, A-21

113. It can be seen from inside the courtyard. The College was sold to the Jesuits in 1868 and the French Government took it over in 1911.

THE FRONT OF THE CHURCH, D-18

114. The church was used as a depot of military supplies and of fodder for the horses during the 1st World War. In 1930, Father Donahue bought it back and cleaned the flagstones of the sanctuary on his knees. It became a parish church in 1938 and has remained very active ever since.

SLIDE PICTURE, 1960

115. Here is the interior of the church as it was in 1960, before the changes made in the liturgy by the Vatican Council.

SLIDE PICTURE, 1960

116. Here is the organ in a picture taken on the same day. It is of a good quality.

SLIDE PICTURE, 1960

117. The stained glass windows were also destroyed by bombings during World War II. These windows were made in Rennes and show the radiant Cross.

CELEBRATION IN THE CHURCH, C-28

118. On March 1st, 1987, on the occasion of the sesquicentennial of the Fundamental Act, a concelebration brought together many Holy Cross religious men and women with the parish community around the bishop of LeMans, Msgr. George Gilson.

ON JEANNE D'ARC STREET, A-26

119. Father Moreau spent the last years of his life in this house on Jeanne d'Arc Street. It belonged to his sisters and the Marianites brought him his meals. He moved here three years after his resignation as superior general had been accepted by Rome. At that time, the auctioning of the College of Holy Cross was almost completed and he witnessed the last sessions of it from this house.

SLIDE PICTURE, 1960

120. Here is the pulpit of Yvré L'Évêque, where Father Moreau gave his last homily, on January 1st, 1873, while replacing a sick pastor. A stomach pain forced him to go back to LeMans. This was his last Mass. Thereafter, he had to stay in bed, and three weeks later, he passed away.

ROOM, A-23

121. Here is the room where he died. To the right side of the bed is the chair on which he used to sleep. It, too, was auctioned off in 1869, but the Marianites bought it back for him.

ALTAR IN THE ROOM, A-24

122. This is the altar that used to be in the Marianites' chapel on Bollée Street.

THE ADJACENT ROOM, A-25

123. This room is next to where Father Moreau died. Before his last sickness, he used to live in a smaller room at the other end of the house.

CELEBRATION IN THE CRYPT, A-27

124. Under the main altar of Holy Cross Church is a crypt, where lie the remains of Father Moreau. On the occasion of the sesquicentennial of the Fundamental Act, in 1987, Father Claude Grou, the superior general of the Congregation of Holy Cross, presided at a concelebration here.

TOMB BY CHARLIER, A-15

125. This figure of Father Moreau was carved by sculptor Henri Charlier. It is said to be one of the best likenesses of the Founder.

PLAQUE, A-16

126. On the side is a plaque to recall a solemn celebration, on the centennial of his death.

MARIANITES' CEMETERY, A-30

127. At the beginning, the Marianites' cemetery was used by all three branches of Holy Cross. In the time of Father Moreau, the community owned, through purchase and donations, all the land between Éventail and Malpalu roads, from the Solitude to the church. Then, the communal administration requested a part of this land to make a cemetery. The agreement was signed providing that a section of it would be reserved for the community.

IN THE CEMETERY CHAPEL, A-28

128. When Mother Mary of the Seven Dolors died, on January 29, 1900, she was buried not far from Fr. Moreau. When the Founder's remains were brought to the crypt of Holy Cross church, Mother Mary's were brought here, in the cemetery chapel. Even the remains of Fr. Dujarié rested not far from here, before the Sisters of Providence brought them back to the parish where he had served for more than 30 years.



SOLESMES, B-35

129. St. Peter's abbey, in Solesmes, is connected with the work of Father Moreau. It was restored by one of his former students, Dom Guéranger, in the year of the foundation of Holy Cross. Then, it remained close to Holy Cross and specially to the Marianites living near Solesmes, in Précigné. The monks always went to their hospital when they were sick and the abbot came to celebrate the sesquicentennial with us.

OUTSIDE OF SOLESMES, C-3

130. Here he is with Sister Mary Bertilla McNeely, the superior general of the Marianites, and Father Claude Grou, the superior general of the brothers and priests.

INTERIOR, C-2

131. The abbey's church was built during the 15th century.

PIETÀ, C-1

132. This pietà of Solesmes, Our Lady of the Seven Dolors, is located on the right side of the nave, near two groups of remarkable sculptures from the 15th century. Father Moreau had certainly noticed this figure, so close to many reproductions of the famous pietà from Villeneuve.

INTERIOR OF THE CHURCH, C-20

133. This is the interior of the church of Ahuillé, the birthplace of Father Edward Sorin. In 1835, the Brothers of St. Joseph taught in this parish. Edward Sorin was born in a house called "La Roche" in 1814. Therefore, he did not experience the French Revolution but his parents had hidden two priests, like Mr. Jacques Aubry and his wife had done with James Dujarié when he was a seminarian at "Fosse-Garnier."

PLAQUE, C-19

134. A plaque, in the church of Ahuillé, recalls the life and the work of this influential member of Holy Cross.

TITLE

135. Here are, therefore, the people and the places found at the beginning of Holy Cross...

TITLE

136. ...a great adventure, which began at Ruillé-on-the-Loir: more than 150 years ago and is still very much alive today!

137. Signature

Montreal, February 17, 1988

150th anniversary of Father Dujarié's death.

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